



L.J.C. et M.I.

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May you be blessed with
Peace and contentment on
CHRISTMAS DAY and all through
the NEW YEAR.

INDIAN RECORD

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Orientation Course

Twenty-nine "students" attended the orientation course for people working with Indians in urban settings which was held by the Extension Division of the University of Saskatchewan, in co-operation with IEA, during ten days at the end of September and beginning of October.

These students came from fourteen cities and towns in the five provinces from British Columbia to Ontario. Twelve of them are members of Boards of active Friendship Centres; twelve are executive directors of Centres; and five are from communities where there is a Friendship Council using the resources of other agencies, or planning to open a centre.

The staff members came largely from the University of Saskatchewan, including the Centre of Community Studies; there were also members of the Citizenship and Indian Affairs Branches of the federal Department of Citizenship and Immigration and Miss Joan Adams, formerly executive director of the Winnipeg Friendship Centre, Canada's first.

The objectives of the course were declared to be: to have participants develop awareness, understanding and/or skills related to: (1) the nature and significance of differences between Indian, Metis and white; (2) the most effective approaches to the improvement of the Indian urban situation; (3) the analysis of the local situation; (4) the planning and evaluation of programs, considering white, Indian and Metis involvement.

The participants were asked to list the questions to which they hoped to find answers and their list presented a tall order for the staff. The questions ranged from such specific ones as how to handle the intoxicated person who comes to the Centre, or how to develop an effective public relations program, to such fundamental and far-reaching ones as how to deal with problems arising from cultural and/or religious

differences among Indians and bands, or how to time the involvement of Indians in the development of a program, so as to obviate the tendency of non-Indians to impose their ideas on the Indians.

However, all the questions related in some way to that central task of the Friendship Centre which was defined by Father André Renaud, o.m.i., as

"to help Indians and Metis people to move from their primary society orientation (close family relationships, willingness to share, adaptation to nature) to that of the mass society found in urban life."

He continued,

"Effective work in the Centre is largely dependent on the knowledge of the Centre's workers of what is actually involved in the process of moving people from one society to the other and their resourcefulness in providing the program and services the process demands."

The orientation course did certainly increase the students' knowledge and resourcefulness. It clarified and enlarged their appreciation of the role of Friendship Centres and gave them many helpful indications as to how that role can best be played. This help came not only from the staff, but from the exchange of experiences and ideas among the students themselves.

The course also revealed, however, how wide a range of knowledge and skill is called for in the operation of a Centre. Such things as counselling and referral services, court work, co-operation with other agencies, etc., demand a high level of professional competence. More help in these areas might be the subject of another, or many more courses.

One of the resolutions passed by the group was "that an annual seminar be set up for Centre directors and potential directors to include a study and evaluation of organization, program and techniques as well as a course on counselling."

(Indian-Eskimo Association of Canada Bulletin)

The Blood Band Reserve, Alberta, has rebuilt between 35 and 40 miles of gravel roads this summer. Twenty-three miles were completed two years ago and 20 miles last year.

The Blood Band Road Department is in charge of the program and wages and material will be paid from band funds. The equipment, including caterpillars, graders and scrapers are owned by the band.

The United States Bureau of Indian Affairs

The Commissioner of Indian Affairs is appointed by the President of the United States with the consent of the Senate. The central office of the Bureau is in Washington. Area offices are regional offices and are under the direct supervision of the central office. They supervise all agencies in a given geographic area.

Each agency, at the reservation level, is headed by a superintendent. The Bureau also has relocation offices in eight major cities which carry on the voluntary employment program.

The Bureau also maintains some large off-reservation schools and irrigation projects. While all of these are organizationally similar, each Bureau office is planned to fit the specific needs at the individual reservation or community level.

More than half of the BIA's regular employees (close to 13,000) are of Indian descent. The policy is to give employment preference to individuals of one-fourth or more Indian blood when they are otherwise qualified for a position. At least 11 Indians are agency superintendents.

Persons of Indian descent now hold positions as Deputy Commissioner and Assistant Commissioner (Administration) as well as a number of other supervisory jobs in the Washington office.

(Amerindian)

CWL Outfits Youngsters

by Donna Anderson

VANCOUVER — Indian youngsters coming to the big city to go to school find that shabby or "different" clothes can be an embarrassment.

So the Catholic Women's League and notably St. Theresa's parish council come to the rescue.

Diocesan convener for the project Mrs. W. Patenaude explains the situation this way:

"The students receive a small Federal allotment, but what with car fare, lunches and incidentals, there is never quite enough left over to buy up-to-date clothing."

Aid For 50

Some 50 Indian boys and girls attending high schools or vocational schools locally are helped.

Many of the girls are grooming themselves as secretaries, nurses' aides and hairdressers. Even the smallest items, such as running shoes for basketball, is provided.

Recently, members helped three girls, who had obtained jobs, find an apartment and partially furnish it with such necessities as kitchen wares and linen.

"The letter of appreciation that we received from these girls was very heart-warming," Mrs. Patenaude said.

The wheel that squeaks the loudest is the one that gets the grease. —Henry Wheeler Shaw


STRANGE BUT TRUE



TRADITION HOLDS THAT THIS LIFE-SIZE STATUE OF THE CHRIST CHILD IN THE CRYPT OF THE SANTA MARIA IN ARACOELI CHURCH IN ROME WAS CARVED BY ANGELS FROM AN OLIVE TREE IN THE GARDEN OF GETHSEMANE.



A MEMORIAL TO ST FRANCIS OF ASSISI, NEAR RIETI, ITALY, STANDS IN A MOUNTAIN CAVE THAT WAS FORMED WHEN THE ROCK SPLIT, ON OCTOBER 3RD 1226 - THE DAY ON WHICH THE SAINT DIED!



FIRST CATHOLIC CHAPEL IN THE 400 YEAR HISTORY OF THE ROYAL HOSPITAL, OF CHELSEA, HOME OF ENGLAND'S 1799 FAMOUS CHELSEA PENSIONERS, WAS OPENED THERE RECENTLY.



AFTER LENGTHY RESTORATION, THE FIGURES IN THIS PAINTING BY GIORGIONE (1477-1510) HAVE BEEN IDENTIFIED AS ST ROCK AND ST ANTHONY. ST ROCK BECAME FAMOUS IN ITALY IN THE 14TH CENTURY FOR HIS WORK IN NURSING THE SICK THROUGH AN OUTBREAK OF PLAGUE.



The Workshop That Worked Wonders

**For Five Days at Mission City
Protestants and Catholics
Lived and Worked Together
In Love and Unity**

By Mamie Legris

WHITEHORSE, Yukon—I was in Mission City last summer with sixty-one other child-care workers from Protestant and Catholic Indian Residential Schools who came together from the four corners of British Columbia and the Yukon for a Workshop in Residential Education. Mission City is a small town in the lower Fraser Valley of British Columbia made famous by the missionaries who established there in the early days a mission to the Indians.

It was an unforgettable experience. Those of us who were Catholics discovered the Protestants. And the Protestants discovered the Catholics. In a mysterious way, all discovered Christ and how much He cares for each individual Indian child committed to our care.

I work at the Whitehorse Hostel, a residence for native children attending school in Whitehorse, where all staff members are called upon to be parents to the children who are entrusted to their care during the school year. This important role falls heavily on the "Supervisors", the name given to child-care workers in Canadian Indian Residential Schools. It is the Supervisors who are really the parent-substitutes. They get to know the children intimately, take care of their every need, train them in Christian living, correct their misbehaviour and bear with their childish resentments and hostilities.

During the past year the Indian Affairs Branch of the Canadian Government, quite aware that poorly qualified substitute-parents are often the only ones available for residential schools and hostels, twice called the Principals of British Columbia and the Yukon to Vancouver to discuss the matter. As a result of these meetings, many problems were threshed out, and it was agreed that a "Workshop in Residential Education" for supervisory staff would be held in August at the Indian Residential School in Mission City. The four principals of the Yukon Agency were chosen as an Executive Committee to organize the Workshop, with Father Gene (Cullinane) of our hostel serving as Coordinator.

From the ecumenical viewpoint, the Committee was well and providentially chosen. Mr. David Lawson, Principal of the Carcross Residential School, is Anglican, Mr. Ivan Robson, Administrator of the Yukon Hostel, is Presbyterian and two are Roman Catholic Priests. Father Yvon Levaque belongs to the missionary order of the Oblate



PRINCIPALS AND SUPERVISORS from the 15 Indian Residential Schools and Hostels of the B.C.-Yukon Region met last summer in Mission City, B.C., to grapple with the problems they encounter in Indian Education today. Twenty-two were from the Yukon — four principals and 18 supervisors. Represented in the group are two Indians from Old Crow, Yukon, one Indian from Teslin, Yukon, several Indians from British Columbia, two West Indian negroes, Catholic priests and Protestant ministers, Cath-

olic nuns and Protestant lay readers, members of the Anglican, Presbyterian, United and Roman Catholic churches. The tall man in the back row is Mr. J. V. Boys, Indian Commissioner for B.C. and the Yukon. Also in the back row are Canon Trevor Jones, Director of the Residential Schools and Hostels Division of the Missionary Society and the Anglican Church of Canada, and Mr. Findlay Barnes, Supervisor of Guidance for the Indian Affairs Branch.

Fathers and Father Gene a priest-member of our Madonna House Apostolate, a new and rapidly growing lay missionary institute. These four principals had already been holding frequent meetings of their own with the purpose of getting to know each other better and, through dialogue in a spirit of Christian friendship and prayer, searching for answers to the many perplexing problems that confront the Yukon Indians. This Committee put much thought and prayer into the planning of the Workshop, sending personal invitations to all the Principals and Supervisors of the fifteen Indian Residential Schools and Hostels in the B.C.-Yukon Region.

On August 18th ten principals and fifty-two supervisors arrived at the lovely modern Indian Residential School at Mission City. I will not go into any details of the Workshop. But I would like to mention the part that impressed me — and, from all reports, left a deep imprint on many others — the wonderful ecumenical spirit which permeated that gathering of Protestants and Catholics.

In attendance were Oblate Missionary priests and brothers, Sisters of St. Ann, Sisters of the Good Shepherd, two Anglican Canons and many fine laymen and laywomen of the United Church, Presbyterian Church, Anglican Church and Roman Catholic Church.

On the first morning I overheard Father Gene and one of the Anglican Principals, discussing what prayers would be said at the opening of each session. The "Our Father," the "Hail Mary" and the "Glory be to the Father" were decided on. Protestants and Catholics recited the Lord's Prayer together up to "For Thine is the Kingdom . . ."

Catholics remained reverently silent as the Protestants continued with their longer version. Some Protestants joined with the Catholics in reciting the "Hail Mary", the others retaining prayerful recollection and silence. All joined together for the Doxology, "Glory be to the Father, etc." None felt they were forced to pray in any way they did not like.

At the beginning of the week both Catholics and Protestants seemed a little afraid, or shy, of each other — mainly because they had never before worked together under such circumstances. But while the week was still young I noticed the barriers coming down; very soon a wonderful spirit of charity, Christian love and unity prevailed everywhere and permeated everyone.

I was struck by the strange ideas that some of the Protestants had about the Sisters. Of course, they had never before had a chance to meet and talk with nuns. It didn't take many days to find out how human and how much fun they were. No doubt, during the early part of the week, the Protestants detected similar "strange" ideas or attitudes in the Catholics towards Protestant groups, manners and customs. All this smog of ignorance and fear was quickly dispelled just by "being together". Not only were we together in the lectures and discussion groups. We ate our three meals together, recreated together, occupied the girls' and boys' dormitories at night. We were much like a family in their home.

It was a Catholic school and there was Mass every morning in the chapel. All participants, Protestants as well as Catholics, were invited to the daily Mass. Some Protestants attended. On certain

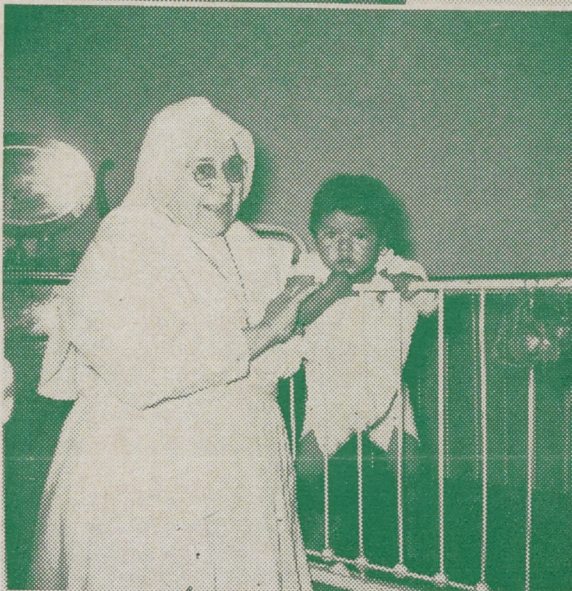
days the Anglicans assembled in one of the lounges for their Morning Prayer. At times a Catholic priest or brother could be seen with them.

One day we visited the Benedictine Abbey nearby and the Protestants were well represented in the crowd. They also were at the very early Community Mass at the Abbey one morning. One of the Anglican Canons was in that group, and another was often seen praying in the school chapel.

One of the panel discussions was entitled: "How to Lead the Little Ones to Christ." The members of the panel met the night before the clarify several points. At that meeting were Father Levaque of Lower Post, Canon Jones of Ottawa, Father Gene of Whitehorse, Canon Wickenden of Lytton, four other principals, Mr. Findlay Barnes from Indian Affairs Headquarters in Ottawa, Sister Edmond of Kamloops and myself. I was struck by the sincerity and openness of that meeting. Everyone laid the cards on the table, admitted the problems (especially the fact that there was little carry-over of religion among the Indian children once they left school). This bothered everyone, and rightly so. There were many good suggestions, and we came away with some new ideas. But what impressed me most was to see so many good Christian men and women, of the several "faiths", vitally concerned about the souls of Indian children in this rather pagan and materialistic world in which we live today.

Certainly the week at Mission City was an experience. I realize how many very sincere and dedicated people were doing the same work as we. I was struck by the great charity and love which

(Turn to Page 8)



BERENS RIVER, on the east coast of Lake Winnipeg, possesses a fine Catholic church (top left), opened a few years ago; to the right Rev. Joseph de Grandpré, OMI, 80, who has spent 50 years of his missionary life at Berens and the neighbouring missions of Bloodvein, Poplar River, Little Grand Rapids and Jackhead. Retired at Berens, he still acts as interpreter for the old Indians and hears confessions. At bottom left is Rev. Albert Jobin, OMI, superior of Berens River mission, and, bottom right is Sister Gabrielle Dion, SGM, with an Indian girl in Berens hospital.

(Y. Frenet Photo)

Native Dances & Arts Enjoyed in Sudbury

by Mrs. Stella Kinoshameg

A very interesting banquet and dance were held Nov. 16 at the Oddfellows' Hall, hosted by the Nickel Belt Indian Club of Sudbury, Ont.

Hostesses, in attractive Indian costumes, mingled with guests, escorting them to their tables.

Head-table guests included Msgr. Murphy of Holy Trinity Parish, Sudbury, and Rev. Stade; both are intensely interested in the native people of Canada. James E. Kinoshameg, emcee, introduced the head-table guests.

Guest speaker of the evening

was Art Solomon who attended the National Indian Council meeting and the Indian-Eskimo conference in Regina recently. In his talk he mentioned the great need for outlets for the sale of authentic Indian handicraft. He said that the handicraft could become a million-dollar business if the right outlets were found.

Highlight of the evening was traditional dancing, ably done by members of the Toronto Dance Group, the Wikwemikong Dance Club and the Sudbury Dancers, to the steady drum-beat and chanting of Wilfred Peltier, president of the Toronto Indian Club. The dance enjoyed most of all was the participation of the Round Dance in which old and young alike joined in merriment and fun.

Members of neighbouring reserves were invited to display

their handicraft. An exhibition and sale of authentic Indian handicraft consisting of bark, grass and quill boxes, different kinds of baskets, beaded moccasins, necklaces and bracelets were attractively displayed.

Some of the handicraft came from Wikwemikong, Serpent River, West Bay and the Nickel Belt Indian Club. Moccasins came from as far away as Central Patricia. Art Solomon, committee chairman for arts and crafts in the National Indian Council, had his highly-prized collection brought out for public view.

The rest of the evening was spent in modern and old-time dancing.

HEADS FRIENDSHIP CENTRE

Arthur Obey, Sioux Indian from the Piapot reserve, for 15 years Director of Recreation and Sports at the Lebret Indian Residential School, Sask., has been appointed Executive Director of the new Indian and Metis Friendship Centre at North Battleford.

Learn Chinook

If you had lived a hundred years ago in the Pacific Northwest, you undoubtedly would have spoken Chinook. Ever hear of it?

Chinook was a jargon, rather than a language, and it was a mixture of Indian phrases learned by the tribes so they could talk to each other. Each tribe had its own language and when they met for trading purposes they used this jargon.

White settlers soon spoke Chinook and some of their English words crept in. Children in pioneer families learned it as a matter of course. They had Indian playmates many times.

If a family lived far from neighbors it was important to be on friendly terms with the Indians. When an Indian stopped by, the father of the household greeted him courteously by saying, "Klahowya," which meant "How are you?" or "Good day." Nine chances out of ten the Indian wanted food and he would say, "Muck-a-muck," which meant "Eat!"

Then the father would introduce his wife by saying, "My klootchman," and when he pointed to his children, he'd explain, "My tenas."

If you would like to learn a few Chinook expressions so you can converse in the jargon — here are a few to start on:

absent—halo mitlile
afraid—kwass
aged—oleman
The Almighty—Saghalie tyee
alone—kopet ikt
argue—hiyu wawa
ask—wawa
come—chahko
cook—mamook piah
dead—memaloost
depart—klatawa
dog—kamooks
dollar—dolla; chikamin
family—tillikum
farm—illahee
find—klap
fun—heehee
ghost—tamahnous; skookum
gift—cultus potlatch
girl—tenas klootchman
good—kloshe
happy—kloshetumtum
horse—kuitan
hot—hyas warm
rain—snass
receive—iskum
rich—halo klahowya
want—tikegh

The tribes on each side of the Cascade mountains always met at a place called Wishram, where they traded with each other. The Chinook jargon was used there so that they could understand each other.

NEW YORK (NC) — Father John J. Lynch, SJ, an expert in the detection of earthquakes, has been named president of the New York Academy of Sciences, which was founded in 1817 and has a membership of 18,000.

Deadline for the Jan. 1964
issue of the Indian Record is
Tuesday, January 7.
Please oblige.

5 Points for Progress

by KAY CRONIN
in Oblate Missions

Soundlessly the young Indian braves crouched down in single file behind their leader.

They waited motionless, tense, ready to spring.

Suddenly a shrill whistle pierced the silence.

Electrified, the crouching figures leapt into the air and hurtled towards their target — a gymnasium mattress.

"How times have changed!" muttered a bystander as he watched the young descendants of the fierce Chilcotin tribe flip through a series of trim double somersaults under the watchful eye of their coach, Sister Mary Patrick.

And he was right, for this docile display was being enacted on the Anahim Indian Reserve in the heart of the Cariboo, formerly the scene of some of the bloodiest battles in B.C.'s history.

70 Years Ago

It was only some seventy years ago that the Chilcotin warriors were still regarded as the fiercest in all B.C., ever engaged in inter-tribal warfare, still semi-pagan in their beliefs and practices. They stubbornly refused to accept the teachings of Christianity and many a saintly Oblate pioneer had considered them "unconvertible" until, in 1897, Father Francois Marie Thomas, OMI, came to the Cariboo and eventually was credited with converting, single-handed, the entire tribe of Chilcotin Indians from a war-like, pagan nation into an industrious, progressive and deeply religious people. And among the Chilcotins, converted by the renowned apostle of the Cariboo, were the members of the Anahim Band.

Go onto the Anahim Reserve today and you'll find it hard to believe that these shy, smiling, peaceable people are so recently removed from the ferocious fighters who were their ancestors. Stay around awhile and you'll begin to understand some of the reasons behind it.

One of the first things you'll notice will be the school which, during the 18 years of its existence, has probably been the greatest single contributing factor to the rapid progress of the Anahim Band. And the people who have made it so are the Missionary Sisters of Christ the King.

In 1944 when the Sisters first came to Anahim the reserve was desolate of all but a few log cabins, shacks and a church. One of the four Sisters who comprised the first community is still working in the area. She is Sister St. Paul, the Florence Nightingale of the Cariboo, who, having pioneered and worked for twelve years at Anahim, was then sent to Anahim Lake, 150 miles further west into the wilderness, to establish yet another pioneer community.

"What an isolated place that was when we first arrived!" recalls Sister St. Paul. "The reserve was miles away from anywhere, and there was no one around. Father Thomas, who brought us out from Williams Lake, celebrated our first Mass. Then, aside from one or two Indians who carefully kept their distance, we didn't see a soul until the following Saturday when Father Brown came out for Sunday Mass." Father Edward Brown, OMI, still a missionary in the Cariboo, was the travelling missionary serving Anahim reserve in those days.

Sister St. Paul and her three companions — Sisters Mary of the Angels, Mary St. Theresa and Mary Stanislaus — established themselves in a three-room log cabin and started their school. "We started with 40 to 50 children of all ages, most of whom had never been to school before," said Sister St. Paul.

Today the school is housed in a fine modern building, built by the government and completed last year, where there is every facility for the proper education of the 120 children now attending Grades I to VIII. And it is here that the Sisters conduct what is undoubtedly one of the finest Indian Day Schools in British Columbia.

The Principal is Sister Mary of the Assumption who has been teaching at Anahim for 14 years and, like Sister St. Paul, can recall the many, many years of hardships and frustrations and sacrifices which their Community has weathered in order to bring the best of Catholic education and nursing care to the people of Anahim.

Rapid Progress

Another reason behind the rapid progress of the Anahim Band, which today's visitor will notice right away, is the presence on the reserve of a resident priest. He is Father John Patterson, OMI, veteran Indian missionary, and, as everyone will tell you, the most optimistic Oblate in the business.

A visit with Father Patterson invariably includes a eulogy about the Anahim Reserve — how it's the most progressive in all B.C. and its residents the most hard-working, high principled and well-behaved of all the Indian people; how it has the highest living standards, the best school, the finest teachers and the smartest kids in all the country. Sure, they run into a few problems now and again, but these are hardly worth mentioning in comparison to the overall picture of progress on the reserve.

So says Father Patterson. And while he may be exaggerating a mite, the fact remains that there's more truth than fiction in most of his eulogies about Anahim.

There hasn't always been a re-

sident priest on the reserve. In the early days the Anahim Band was served by travelling missionaries. Following in Father Thomas's footsteps came Father John Hennessy, OMI, now Pastor of St. Peter's Parish in New Westminster, the late Father Archie Fleury, OMI, Father Pat Collins, OMI, now Principal of the Indian Residential School at Shubenacadie, N.S., Father Joe Murray, OMI, also at St. Peter's, New Westminster, and Father Ed Brown, OMI, who now serves other Indian missions in the Cariboo.

Father Franks

The first resident priest for a period of some seven or eight months was a diocesan, Father Joe Franks, now Pastor at White Rock, B.C. Then Father Ed Brown came back as resident priest. He was followed by Father Francis Sutherland, OMI, now Pastor at Ucluelet on Vancouver Island, and finally Father John Patterson, OMI, who became resident priest at Anahim in 1954.

In all, the Chilcotin people have been served by the Oblate Fathers for the past 100 years, the first 30 of which they spent stubbornly resisting the Christian teaching of the missionaries who brought them civilization. But this is all past history. Today, a visitor to the Anahim Reserve will find the Indian people working side by side with the missionaries, ever seeking their guidance and counsel in matters both natural and supernatural.

And this realization will guide the visitor to yet another of the reasons behind Anahim's present-day progress — the fact that they have a good Chief, Douglas Hance, who sets his people such a fine example and leads them with considerable wisdom and dignity. Chief Hance is the staunchest supporters of the school which he feels is the best thing that ever happened to their reserve. "Especially during these past three years," he says, "there has been a big difference in our people and I think it is the school that is responsible."

Few of the adults can read or write and none have higher than Grade V education, but their children are now persevering as far as Grade VIII. One student, Stanley Stump, has reached Grade IX and is presently attending St. Mary's High School at Mission City. Come next September there will be at least a half a dozen more ready for high school.

In considering the reasons behind such progress at Anahim, an observer must automatically take into great account the contribution made by the Canadian Government through their Indian Affairs Branch. And in this respect, quite aside from the Government's financial support, the people of Anahim are singularly

fortunate in having had for many years the service of such a hard-working and dedicated Indian Agent as Mr. Bill Christie of Williams Lake.

With such a top-flight team at the helm — priest, sisters, chief and agent, the apparent enigma of the changes that have come about at Anahim in so short a time begin to make sense.

However, no matter how good the teamwork on a reserve, there is little that even the best of leaders can do unless the economic conditions are favourable to the people. And here again the Anahim Band is fortunate in having what so many Indians in B.C. lack — the opportunity to make a decent living.

Ranching is the main occupation of the Anahim Band and they own extensive acres of fine meadowland on which to raise their cattle and horses. The Band comprises 475 men, women and children and among them they own some 1500 head of cattle. Their hay crop this year was 3000 tons. There are more and better wild horses in the Chilcotin country than in any other part of the Cariboo and the Anahim Indians do a lively trade with the Americans who come north to buy bucking horses for their rodeos.

The Indians can also make a fair living as guides on hunting and fishing expeditions. There are five registered guides on the reserve. And since the Cariboo country is rich in mineral wealth, the Indians engage in quite a bit of prospecting as well.

Good Conditions

Thus, when today's visitor to the Anahim Reserve asks himself — "How come these people are so progressive — building their own houses, installing modern facilities like indoor plumbing and street lighting, running farm and road equipment which they own themselves, tending their own horses and cattle and gardens, flocking to church and school . . . ? he must answer, "Because the conditions which prevail at Anahim are conducive to this kind of progress."

And if our visitor has had an opportunity to observe conditions on other reserves he will, most likely come to the conclusion that the reason they compare favourably or unfavourably with Anahim hinges on these five major factors — the services of a resident priest and sisters, opportunity for a sound Catholic education, a good chief, full co-operation from the Indian Affairs Branch of the Government, and economic security for the people.

If any one of these contributing factors was removed from Anahim Reserve tomorrow, then tomorrow would mark the day when the present trend towards progress would begin to deteriorate.



IN RECOGNITION OF FATHER ERNEST LACOMBE, OMI, CPR President N. R. Crump (left) donated recently to Mother Alphonse Joseph, SGM, superior of the Lacombe Home, a photo which might be the only one in existence of Father Lacombe and which was the property of Lord Mount-Stephen, first President of the Canadian Pacific Railway. To the right is Mr. John Currie, administrator of the Lacombe Home, at Lacombe, Alta. (La Presse Photo)

Hopes To Be 1st Navajo Priest

DETROIT (NC) — David Charlie, young Navajo Indian studying for the priesthood at the Franciscan Fathers' Duns Scotus College here, expects to be the first of his tribe to become a priest.

He's Friar Alonzo Charles now, with seven years of study behind him. There remains another seven years before he can achieve his ambition.

A hard-riding, straight-shooting hunter, it was a long way both in distance and time from the Navajo reservation to the Franciscan Seminary. The reservation is 20,000 square miles of arid, rocky landscape in Arizona and New Mexico, where many Nava-

jos still herd sheep and horses, weave blankets, grow corn and peaches in the thin soil, and retain the close ties of a large family which fears all "foreigners."

David's mother died when he was a youngster. He was brought up by a grandmother until his father remarried, this time with a Catholic. David's Catholic stepmother encouraged him to attend St. Michael's school.

David entered the Church when he was nine, and met the Franciscans for the first time at the school, where a friar taught religion and supervised boys' sports.

After a year of high school at St. Michael's, David decided to enroll at St. Francis Seminary at Cincinnati, where he completed his high school course. A year's novitiate followed at St. Anthony Friary in Cincinnati before he went on to Duns Scotus.

David Charlie's goal is to return to his own people, preach in their language, and help them in every way he can. Modern civilization has brought new problems to the Navajos, he said. Old ceremonies no longer bring comfort to the new generation, while the hustle of urban life is alien to the Navajo, and many return from crowded cities to the reservation, confirmed in their distrust of the "white man," he said.

In Friar Alonzo Charles the Navajos will have a man they can trust on two levels — as a Franciscan and as a fellow Indian.

The Priest Who Kept Indian Tribes at Peace

by Msgr. John B. Ebel

The Sioux Indians of Minnesota, feeling that they had been cheated in their dealings with the U.S. government, in 1862 began to massacre settlers intruding on land they thought rightfully theirs. More than 350 persons lost their lives and when the Indians under Little Crow were defeated by General Sibley, an additional 269 white captives were released.

The Minnesota Sioux were driven beyond the Missouri river in 1863 and 1864, but it was only the beginning of hostilities that were to culminate with the annihilation of General George Armstrong Custer and 264 men in the Battle of the Little Big Horn in Montana in 1876.

Throughout these difficulties a neighboring tribe, the Turtle Mountain Chippewa, in North Dakota, remained at peace, although if they had thrown their weight on the side of the Sioux it could have meant serious trouble for U.S. forces, especially in the Civil War years.

That they remained at peace was owing to the efforts of one man, Father George Antoine Belcourt, a missionary from Canada who evangelized the whole Turtle Mountain tribe.

Father Belcourt was the second resident priest in present-day North Dakota. Father Josef Dumoulin, another Canadian missionary, had served at Pembina in 1818-19, but when that place was determined to be in U.S. territory, he was recalled.

Born in the province of Quebec in 1803, Father Belcourt was ordained in 1827 and in 1831 assigned to the mission field of Western Canada to work with the Chippewas. He spent 13 years with headquarters at Baie St. Paul on the Assiniboine river, learning the Chippewa tongue in which he wrote a grammar and dictionary, and trained young missionaries.

In 1845 the priest accompanied the annual buffalo hunt into what is now North Dakota to obtain the year's supply of meat, hides, and pemmican. He offered Mass and gave instructions every day, and left an interesting account of the hunt.

He accompanied the buffalo hunt again the next year, and was confronted by an epidemic of dysentery and measles among the families on the hunt. His medicine exhausted, he made a long trip to Fort Berthold on the Missouri river, where traders provided him with supplies.

As a result of siding with traders and trappers in a dispute with the Hudson's Bay company at Fort Garry, on the issue of trade with Pembina and Fort Snelling on the American side of the line,

Father Belcourt resigned his position in 1847. He was immediately assigned as missionary at Pembina on the Red river, a short distance south of the Canadian border.

Arriving in July 1849, he built himself a bark cabin and spent the winter traveling on snowshoes over an area 900 miles in breadth, going as far west as Turtle Mountain. In 1850 he left Pembina because of flood conditions and established a new mission at St. Joseph, now Walhalla. Here he set up the first sawmill and gristmill in the territory.

It was customary in the summer for the settlers to go to the southwestern part of the state to hunt buffalo, taking their families with them. Father Belcourt visited every camp, offering Mass and giving instructions. Governor Ramsay of the Minnesota territory of which North Dakota was then a part, was a great admirer of the missionary and gave him all the assistance he could.

Father Belcourt resigned in 1858 and returned to Quebec. He held a pastorate at Rustico, Prince Edward Island, for 10 years and died at Shediac, New Brunswick, in 1874.

Chief Maquinna

The great chief of the Nootka Indians on the west coast of Vancouver Island met his first white men in 1778, when Captain James Cook, the famous explorer, visited him. Cook was received so hospitably that he named the bay, (where Maquinna's village was situated), Friendly Cove. Ten years later, Maquinna sold, for two pistols, a plot of ground to a Captain John Meares. The British founded their claim to the Northwest Coast of America upon this transaction. In 1789-90, Maquinna hid out, fearing that the Spaniards who had murdered an Indian chief named Callicum would mete out a similar fate to him.

Later on, Maquinna felt that the white fur-traders did not respect his sovereign rights. In 1803, he avenged an insult by the captain of the brig Boston. He and his braves captured the ship and murdered all aboard, save for two men whom they held as slaves for nearly three years.

(Encyclopedia Canadiana)

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Conference Planned

OTTAWA (CP) — A special federal-provincial conference on Indian affairs will be called next May to discuss supplying provincial educational, health, welfare and municipal services to Indian reserves.

The announcement was made in November following a discussion of Indian administration problems by a committee of the federal-provincial premiers conference.

Citizenship Minister Favreau, chairman of the committee, said that Indian bands and councils would be consulted fully on the move both before and after the May conference.

The discussion on the administration of Eskimo affairs will be held bilaterally between the federal government and the provinces of Quebec and Manitoba, since they are the only provinces particularly concerned.

The Only Good Indian

By MARY H. PRITCHARD

The priest behind the desk was short and plump and his eyes twinkled as I remarked on the long stretch of gravel road we had to cover to reach this isolated spot.

"Of course, it's nothing like it used to be," he said as he made the first of many vain attempts to light an obviously cherished pipe.

I had to agree for I remembered my last visit, almost twelve years before. It had seemed to me then, in the impatience of adolescence, an eternal ride, through tall stands of timber and fields covered with boulders, some of the less pretentious not even possessing a coat of moss to cover the naked rock which forms the true face of the Bruce Peninsula.

This then was the land where this shy, hardy Jesuit, Reverend Father Oscar Labelle, had served from 1931 to 1942 and to which he had returned in 1959.

"Why have you come?" The question hung between us unasked and I hastened to explain.

"Your choir brought me back Father." I tried to explain the fascination wrought by the booming voices of six heavy-chested Indian men singing the Mass of the Angels.

"We've always had an all-male choir." He hesitated, his eyes atwinkle once more. "There's so much less bickering."

I wanted to hear more about these people, isolated by their white brothers and, I felt, by their geographical location.

"Of course," said Father, "this reservation is in the midst of civilization. It isn't typical of all the reservations."

Not Typical

I was somewhat surprised to hear this described as the middle of civilization and yet, I suppose, it is true. At least comparatively speaking, for Father told me of serving in the missions of Northern Ontario where the reservations are miles from even a highway, sometimes, let alone a white settlement. There, he told me, the Indians are a much simpler people, as yet not having picked up the bad habits of the white people.

They have, he said, retained their native skills and are much more contented.

"Things are changing, though," he said. "They've changed a good deal even here in the last few years."

During his original appointment to Cape Croker, the priest's house was filled with Indian men on Saturday night. They came to hear the hockey game on the only radio in the reserve. "Today," he said sadly, "they all have their T.V. sets and

I rarely see them socially."

The house which held the only radio was a very different sort of home to the one in which Father Labelle resides today. It was a frame house, built by the Indians for their first resident priest who came there in 1904. It was not insulated until 1949.

Today a neat brick cottage stands beside the church, modern and tasteful, with up-to-date kitchen, panelled office and carpeted living room. The funds for the new house were raised in great part by the summer visitors who attend Mass at St. Mary's in Cape Croker or at the mission church, also cared for by Father Labelle, at Tobermory, fifty-nine miles to the north.

The Indians of Cape Croker are very poor. The land is too rocky for profitable farming and the fishing, which was once their livelihood is practically non-existent today in the Georgian Bay area.

"I've seen our people take two tons of fish in one night," Father told me. "Of course, in those days fish were plentiful and nine cents a pound was the going price."

Father Cadot

Today the Indians live on their Family Allowance cheques and the pensions most of them have earned in service in two world wars. Father Joseph Cadot, first resident priest at Cape Croker, was determined to make his Indians vigorous and loyal Canadians. As a result of the hard work of this beloved priest, almost 100 percent of the able-bodied men of Cape Croker went twice to war and brought back with them the pensions which sustain their families today.

Father Cadot was popular not only with his Catholic Indians but with all the inhabitants of the area. At the main corner of the reservation, in front of the council hall, stands a cairn erected in his honour on his golden jubilee in the religious life. The work was initiated and supervised by the Reverend Horace Kaye of the Presbyterian Church in Wiarton. The bronze plaque thereon is a testimony of the love of the people for him.

As Father Cadot loved his Indians, so does Father Labelle. He regrets that they are losing their Indian ways. When he returned to Cape Croker in 1959 after an absence of seventeen years he found few remained who spoke the Chippewa language. "I preached and taught in the old language," he said, "and most of them laughed. They couldn't understand me."

If he is sad about the loss of culture, Father is proud too, of

the young people who maintain a record of completion of their education comparable to the white people of the area.

Proudly he told me the reservation could boast a doctor, several nurses, a real estate broker and many teachers who held good positions in white schools.

As yet there is only one religious vocation from among the 300 Catholics, a Sister of St. Joseph, who, no doubt, followed the example of the three sisters who teach the Indian children.

When I suggested that perhaps the arduous Jesuit training, the only one familiar to the Indians, was frightening to the boys, Father agreed. However, he seems to feel that the vocations will come with integration into the white community.

The interview was concluded with an invitation to tour the house and the church. The tour of the house was mostly a visit to the living room as the view across to Colpoy's Bay was so beautiful. Father introduced me to his sister, Mrs. O'Gorman, who was visiting him from Florida. She told me she had visited every one of his missions since his ordination in 1929.

As we crossed the lawn to the Church, Father told me how the Church was built with Indian labour from the stones that lay in the field beside it. The cost was small in 1908 and the money was raised by pledges from the Indian people. The money they pledged was their "annuity," interest received from the Canadian government on money belonging to them for land bought from the band.

Above the high altar stands a statue of the Immaculate Heart in a lighted niche. Above the neck of the statue is a gold locket forming the heart of the statue in which are enclosed the names of all those who contributed to the building of the church.

The church is small and time-worn but clean and cared for. In the vestry, the vestments are neatly stored in the thin drawers that mark vestries around the world and running water has at last been installed — by Father Labelle himself, who ran the pipe from the house.

Good Catholics

The Indians are good Catholics and every winter morning sees the tiny chapel in the house filled with school children attending Mass.

"The people are very loyal to their priest," said Father. "The parish is so poor that what needs doing they must do themselves. And," he added, "they do it very willingly."

Though few of the Indians on the reservation today are full-



A 7-FOOT STATUE OF FATHER EUSEBIO KINO, OFM, well known pioneer missionary to the Indians of the Southwestern States, will be sculpted by Baroness Susan Silvercruys for Arizona's Hall of Fame. (NC Photos)

What Are the Metis?

The Métis of Canada are persons of mixed Indian and European blood. Métis is a French word derived from the Latin *miscere*, "to mix." (The Spanish-speaking people of the American Southwest use the term *mestizo*.) Originally the word Métis was applied only to persons of French and Indian ancestry but now it is used loosely to refer to all persons of mixed white and Indian blood in place of the term "Half Breeds." The Métis might be called the offspring of the Canadian fur trade. This explains why so many Métis were of Ojibwa and Cree ancestry. There were, of course, unions with women of other tribes, but for the most part the Indian parents of the Métis belonged to the tribes through whose hunting territory the fur trade was carried on. Almost always the Métis were children of white fathers and Indian mothers.

(Encyclopedia Canadiana.)

blooded Indians (some are blonde and blue-eyed), still they are Indians when they leave the reservation to go out and work and must labour under the hardship to which their race is unjustly condemned.

Father Labelle realizes this and points it out to them. "The only good Indian," he tells them, "is a religious one. The only respect you will get when you leave the reservation is for living up to what you believe."

Blackfoot Tribe Sues Ottawa

CALGARY (Special) — An Al-bertan Indian tribe is suing the federal government for \$5 million for alleged violations of a treaty dating back to 1877.

The Gleichen Reserve Black-foot Indians claim they were swindled out of \$5 million worth of Alberta lands by the government more than 30 years ago. The 1,900-member tribe claims the government illegally commandeered and later sold two gigantic parcels of land guaranteed to them by treaty.

The land involved includes 26 square miles of Banff National Park, 135,000 acres of prime wheat country, and four southern Alberta towns.

And the claim is being pressed. The matter is currently before the Exchequer Court of Canada and it is believed it will come up for adjudication in the near future.

Clarence McHugh, spokesman for the Blackfoot band, returned to the Gleichen Reserve from Ottawa recently.

He said in an interview, he discussed the Blackfoot claims with officials of the Department of Indian Affairs — and got no co-operation — and with Opposition Leader John Diefenbaker, who promised to raise the issue in Parliament.

The Indians are standing fast on their claims. They want the land back, or \$5 million compensation.

"We'd sooner have the land, but we probably won't get it," said Mr. McHugh. "It would be pretty difficult for the federal government to buy it all back now — it would cost them a fortune."

In 1877, representatives of the Peigan, Blood, Sarcee, Blackfoot and Stony tribes met with federal officials and signed Indian Treaty No. 7, in Gleichen.

The Blackfoot say the government violated that treaty by taking back the Banff National Park land in 1892, and again in 1911 and 1917, by selling parts of the Gleichen Reserve to private interests.

WORKSHOP . . . from p. 3

existed in that group of Christian people. I am sure that everyone left the Workshop strengthened considerably with the feeling that they had made some wonderful friends and were not alone in their struggle to help the Indian children. It was a week of working, praying and recreating together in a spirit of Christian love and friendship really too beautiful to describe. It was a week that was ecumenical in every way and increased in me the longing for that day when we will all be one.



THREE INDIAN NUNS of the Congregation of the Sisters of Charity of St. Louis. The two elder nuns, one of whom is Sr. Stephan (Marjorie Bear) who teaches at St. Theresa's Academy, Medicine Hat, were born at Pelican Lake and came to Sandy Bay, Sask., in 1948. The younger one is Sister Alma-Marie (Catherine Merasty) who teaches at Wilcox, Sask., with Sister Archangel (Anne Merasty). (Photo H. Thiboutot, OMI)

Conference on Indians Held at Sioux-Lookout

SIoux LOOKOUT, Ont. — The Rt. Rev. H. E. Hives, Anglican Bishop of the Keewatin Diocese, welcomed delegates and other representatives at the opening session of the Consultation on Indian Integration, which was held Nov. 1, in St. Mary's C. E. parish hall.

Speaking to a group of about fifty persons and visitors from out-of-town, including Indians, the Bishop announced that the purpose of the conference was a discussion regarding problems, relative to Indian Integration. He also introduced the clergy and other delegates.

The Bishop said that the people of Sioux Lookout were at an advantage, since they are closely associated with the reserves and the Indian people to the north. He mentioned that there were a few problems with regard to the integration of Indian children into our schools, and he stressed the necessity to strive to bring about a degree of unity and harmony in this particular field.

He introduced Canon Trevor

STOCKHOLM (NC) — Sir John Eccles, 60, an Australian research physiologist who is a member of the Pontifical Academy of Sciences, has been awarded, Dec. 10, the 1963 Nobel Prize for physiology for his work on nerve cells.

Next Issue:

Our January 1964 issue will feature articles by:

Thecla Bradshaw,
Walter Hlady,
John LeCaine, and
Rev. R. J. Mulvihill, OMI.

Jones, Superintendent of Indian Residential Schools, who conveyed that, in his opinion, the most serious problem presented itself to the young Indian person when he left High School. The difficulty was in finding a suitable job and becoming a part of a community.

He said the Indian way of life was that of a hunter, and mentioned that some Indian bands have had to be moved by the Department of Northern Affairs, occasionally, from one locality to another, to find sufficient fish and game, in order to maintain life. He asked the question: "What are the chief obstacles we face in integration in the Sioux Lookout area?"

With the assistance of Canon Creal the assembly divided into four discussion groups for an hour; a coffee break followed and the findings from each of the groups were assembled for perusal.

The chairman or the secretary of each discussion group offered an explanation regarding the findings of his or her group.

Saturday morning at 9 found conference members again in session when the area problems were again discussed and summarized and a panel discussion took place until 3.30 p.m.

Among area representatives were Archdeacon A. Spence, principal of Sioux Lookout Indian Residential School, Father J. M. Davis, OMI, parish priest of Sacred Heart Parish, Sioux Lookout, Father A. Lacelle, OMI, of Vermilion Bay, in charge of R.C. Indian Missions for this area.

West Coast Carver Honored by Canada

OTTAWA — A Canada Council medal has been awarded to the late Chief Mungo Martin, one of the great Indian carvers of the Pacific Northwest who died last year, it was announced Dec. 4.

The medals are awarded for outstanding achievements in the arts, humanities and social sciences of Canada.

The medal is not awarded for any achievement in a particular year. "Rather," said the council's announcement, "It is granted for distinguished achievement over an extended period."

Chief Martin, first Indian to receive the medal, is the second person to receive it posthumously. He was born at Fort Rupert, B.C. now an almost deserted Kwakiutl community on the northern tip of Vancouver Island. He learned carving and Kwakiutl writing at an early age and became an expert in the history and arts of his people.

From 1947 to 1951 he worked at the University of British Columbia, carving and restoring totem poles.

In 1958 he was commissioned to design and carve two 100-foot totem poles, one of which was presented to the Queen and stands in Windsor Great Park, and the other for the Maritime Museum in Vancouver.

We urge our readers to send their reports, photographs, news items, regularly to:

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